

Hints on a Cheap Mode of Purchasing the Liberty of a Slave Population. New York; published by G. A. Newman, 1838. Pp. 21.

It is in the spirit of these remarks that I bring before the readers of the True American the little pamphlet whose title stands at the head of this article. It is the production of A. D. Logan, Esq., of N. York. Mr. Logan is not an "abolitionist," but he is a friend and advocate of universal freedom—believing alike the liberty of the slave, the poor and the down-trodden, and the matter whether their liberties have been won or cloven open by some atrocious battle, or have been, by some unscrupulous fraud, stolen from feeble and unsuspecting ancestors. It is not so much with a view to state his argument, as to suggest the application of its principles to a plan for gradual emancipation, that I write this. He starts with the assumption, that slavery cannot be abolished without full compensation to the owners of slaves, and that the course of Great Britain of buying the whole slave population at once, is clear-

ance of insects to commerce is scarcely ever treated of; at the present time, Great Britain does not pay less than a million of dollars annually for the dried carcasses of many insect—the codlin—*Gn. Stellata*, another insect—the pear-tree, from India, and the silkworm, the primary value of a million and a half of human beings derive their sole support from the culture and manufacture of silk, and the silk worm alone creates an annual circulating medium of between one hundred and fifty and two hundred millions of dollars. Half a million of dollars is annually spent in England alone for foreign luxury; 10,000 hundred weight of wax is imported into that country each year. Then there are gall nuts of commerce, used for dying, and in the manufacture of ink, &c. The cantharides, or Spanish fly, is an important insect to the medical practitioner. Laying aside the

The message in which the President supports his views, is a shallow performance, vulgar in its language, ridiculous on its false logic, and pitiful as the treatment of a thesis by some hair splitting and wire drawing schoolman of the middle

Never were the true and real interests of the people of the South—we mean the whites—so wronged, as by the late proclamation of war against the laborers of the North. The party at the South which arrogates to itself the name and principles of democracy, has had the inense of flattery and subservience so sprinkled upon it by the fawning sycophants of the North, who are despised while they are used, that the times have intoxicated her brain, until, like the reveller at Persepolis, she

We repeat that the politicians of the South have done a deep and serious wrong to the people of that section, in this unprincipled war upon the labor and prosperity of the North. A triumph, secured by a minority, with Texas votes, and which overturns the social and settled condition of millions, is a glaring experiment. It has turned millions of Northern brethren, which, while they abhorred slavery, still loved their brethren of the South, as to their living hell-brothers. It has turned the aged, the feeble, the orphaned, the widowed, the helpless into the hands of their fire-breeds. It has cooled the friends and heated the enemies of the South. In 1830, the young men of Philadelphia assembled by thousands, and pledged themselves, to the death, to maintain inviolate the constitutional rights of the South.

We have cited but a few of the most prominent illustrations of the spirit to which we referred in our opening paragraph. It pervades our national legislation. The North, by its representatives, is made the slave of slaves—the hewer of wood and drawer of water to that accursed Moloch, whose breath is death. How long shall it continue? Let the people answer.—*Rochester Democrat.*

power and splendid cabinets have no magical power to make scholars. —In all circumstances, as man is, under God, the master of his own fortune, so he is the master of his own mind. The Creator has constituted the human intellect, that it can grow only by its own action, and by its own action, it can be fortuitously and necessarily grown. Every man must, therefore, in an important sense, educate himself. His books and teachers are mere helps; the work is his. A man is not educated until he has the ability to summon, in case of emergency, all his mental powers into vigorous action, to effect his proposed object. —He who is not the man who has seen the danger of being borne such an one as a great burden, by an overloaded mass of other men's thoughts. —Nor is it the man who can boast merely of native vigor and capacity. The greatest of all the warriors that went to the siege of Troy, had the pre-eminent strength of his nature, had the greatest strength of mind, and he surpassed the farthest bow, but because self-discipline taught him how to bend it.

POETRY.

The Freedom Song.
 The Freedom Song,
 Though sacred lie to our country's enthrallment,
 And dear to the heart her remembrance remains,
 Yet dark are the years where no memory stains,
 And sad the remembrance that slavery stains.
 Oh Liberty! born in the cot of the peasant,
 Oh Liberty! born in the luxury's dome,
 But dying when absent—our glory when present,
 Where thou art, Oh Liberty! there is my home.
 Farewell to the land where in childhood I wandered;
 In vain is the might, in vain is the brave—
 Unless it be the blood that for tyrants is squandered,
 And Fame has no wreath for the brow of the slave.
 Lexington, Ky., July 26, 1846.

The Careful Old Lady.
 The old lady sat in her rocking chair,
 Darn, darn, darn;
 The fire was bright and the night was fair,
 Darn, darn, darn;
 The stocking was old, and the heel was worn,
 Darn, darn, darn;
 But she was well furnished with needle and yarn,
 Darn, darn, darn;
 And she knew how the heel to turn;
 Darn, darn, darn;
 She had sat in her chair from morn till night,
 Darn, darn, darn;
 And still her eye was watchful and bright,
 Darn, darn, darn;
 For well she used her needle to ply,
 Darn, darn, darn;
 And every hole in a stocking she mended,
 Darn, darn, darn;
 And to mend it faithfully she would try,
 Darn, darn, darn;
 Young ladies, if ever you hope to be wives,
 Darn, darn, darn;
 For many a call you will have in your lives,
 Darn, darn, darn;
 Would you keep your children neat and clean!
 Darn, darn, darn;
 Would you save your loom from frost-bite keen!
 Darn, darn, darn;
 Then never believe that stockings are mean.
 Darn, darn, darn.

Summer Morning in the Country.
 How brightly on the hill-side sleeps
 The sunlight with its quivering rays—
 The verdant hills that crown the steep
 Grow greener in the summer breeze—
 While all the air that round us sweeps
 With subtle wing, breathes only life;
 And, ringing with a thousand notes,
 The woods with song are rife!
 Why, this is Nature's holiday!
 She puts her gayest mantle on,
 And sparkling in her pebbly way,
 With gladder than the brooklets run!
 The birds and bees seem to give
 A sweeter cadence to their song—
 As fragrant life the essence of
 That food in light alone.
 "The cattle on a thousand hills,"
 Thy fleecy flocks that dot the vale,
 All joy alike that fills the
 The air, and breathes in every gale!
 And who, that in the peaceful scene
 To feel this bliss and drink it in,
 But pants, for scenes like these, to fly
 The City's smoke and din—
 A sweet companionship to hold
 With Nature in her forest bowers,
 And learn the gentle lessons
 By singing birds and opening flowers!
 Nor do they err who love her lore—
 Yet books have power to stir my heart,
 Though Nature's varied page can more
 Of rapturous joy impart!
 No selfish joy—if duty calls,
 Not suitably to these—
 Though dear the dash of waterfalls,
 The wind's low voice among the trees—
 Birds, flowers and flocks—for God hath taught—
 His, keep my heart, the lesson taught—
 His soul alone with bliss to fraught,
 Who hears the Father's will!"

Napoleon's Only Heir.
 The correspondent of the Courier des Etats
 Unis, in an account of the opening of the North-
 ern railroad, speaking of the descriptions and
 motives displayed along the road, after the pro-
 ceedings of the Convention, and the French
 nation, a poetical device was vainly sought for.
 The writer declares that Belgium never pro-
 duced, from its own resources, more than two
 French verses, and these appeared on the follow-
 ing occasion:
 "The Emperor Napoleon, after his marriage
 with the Arch Duchess Marie Louise, of Austria,
 made a journey, accompanied by the Empress,
 into the department of the Moselle, and the
 Countries. This journey was a fête, and all sorts
 of festivities were lavished on the great man, and
 his august companion. Every where on the route
 triumphal arches were erected, decorated with
 superb inscriptions. In a little city, situated not
 far from Brussels, the Mayor, or rather the Bur-
 gomaster, more given to letters than his brethren,
 formed the idea of placing on his triumphal arch
 a poetical device, and the circumstances inspired
 him with the following, in honor of the marriage
 of Napoleon:
 "Il n'a pas fait une seule fois,
 En épousant Marie Louise,
 Il est qu'il aime à l'infin, en anglais, the
 elegant, elegant, the French, the French, the
 verse, but the idea may be given somewhat in this
 manner:
 Not the most foolish man of his time,
 Marie Louise, he took for a wife,
 It was impossible to render, by a more naive
 and concise diction, the idea so often expressed in
 vulgar and cithren language—"You have married
 a dowry of fifteen thousand francs—Fête! this
 is not so stupid a thing."
 When the Emperor passed under this arch the
 couplet met his eye, the more easily as the lines
 were written in letters of the largest size. They
 were made at the moment, and he repeated several
 times the delicious diction, and then asked who
 was the author of it.
 The Burgomaster, who had no desire to main-
 tain the anonymous, presented himself, and avowed
 the paternity with modest vanity. The Em-
 peror wished to award the poet to a suitable man-
 ner, and presented him with a small box, con-
 taining a picture of the Emperor and his wife,
 with diamonds. This was not all; the great man sud-
 denly felt himself inspired by the fortunate dis-
 tinction, and imitating, with admirable presence of
 mind, the manner of the Burgomaster, he said, in
 offering him the snuff-box:
 "Vous y trouverez plus d'un pince
 Un pinceau à Marie Louise."
 When from this box a pinch you take,
 Do for Marie Louise a little more."

History has committed an unpardonable negli-
 gence, in forgetting to hand down to us the name
 of this illustrious Burgomaster, who had not only
 the advantage of conceiving the idea, but who had
 brought forth in Belgium, but for having inspired
 Napoleon with the only verses he ever made in
 his whole career—for Napoleon and Belgium have
 this in common, that the two have only produced
 two verses, with the difference, however, that the
 Belgium man composed his diction seriously and
 with the aid of profound meditation, while Napoleon
 brought out his impromptu in the spirit of fun and
 good nature.
 This amusing story, true or false, has its coun-
 terpart in English history. Every one remembers
 the story of Queen Elizabeth in one of her royal
 progresses. Being situated at the gates of a little
 town by the ruling officer of it, mounted on a
 high platform, and with the following lines:
 O Great Queen!
 Welcome to this vale serene.
 But the maiden Queen, less disposed to see things
 couleur de rose than the Imperial bridegroom,
 checked the royal ardor of her faithful subject,
 and displayed her own rhyming readiness, by
 saying:
 You great Fool,
 Get off that stool.

Old Belles in the Mineral Region.
 We have been presented by Mr. Emerson
 of the Algonquin Mining Company, says the Lake
 Superior News, with a number
 of ancient relics discovered by him
 in his recent explorations on the On-
 tario river, which are evidently a por-
 tion of the effects carried there in 1771 by
 Alexander Henry, the English agent of a
 London company "formed for working the
 silver mines of Lake Superior." The ar-
 ticles found consist of pieces of iron and
 brass belonging to a musket-stock, nails, ap-
 parently from a smith's bellows, small pieces
 of scrap iron, some sheet copper, and pieces
 of charcoal. Near by was a block, having
 some two feet under ground, which had
 the appearance of having been used for the
 foundation of an anvil, and over which a

pine tree was growing, measuring ten in-
 ches in diameter, and which on being cut
 down, showed itself to be concentric circles
 to be sixty-one years of age. The sleep-
 ers of a building were also discovered em-
 bedded in the earth, and a pile of stone evi-
 dently the ruins of a forge. They were
 discovered on what is known as the "Cush-
 man location, and within three or four
 rods of the spot from which the Eldred
 Copper Rock, now in Washington, was taken,
 and of which rock Henry speaks in his
 journal. These discoveries fix, with-
 out a doubt, the exact location of the En-
 glish company formed seventy-five years
 ago for mining on the shores of Lake Su-
 perior, and prior to the American Revolu-
 tion.

Religious Intelligence.
 Late intelligence from the East, of a very
 interesting character, was communicated at
 the Park-street Church, on Sabbath evening,
 from which it appears that bigotry and
 intolerance are triumphing to a most melan-
 choly extent in ill-fated Greece, where a
 more enlightened policy might naturally
 have been expected.
 Rev. Dr. King's trial before the Areopagus,
 for publishing a little book of extracts
 from the most honored of the Greek fathers,
 against the worship of the Virgin Mary, of
 images, and of the bread and wine in the
 Eucharist as being literally the body and
 blood of Christ, occurred April 23d. He
 was defended by two able lawyers, and in
 addition vindicated his own cause, for some
 twenty minutes, till silenced by the court
 at the instigation of the Greek ecclesiastics.
 Dr. King, in his defence, exhibited all the
 boldness and zeal for the truth of Luther
 before the memorable Diet at Worms, and
 it may be hoped that his piety and learning,
 and untiring energy, in the cause of civil and
 religious liberty, may enable him, eventu-
 ally, like the great Reformer, to exert a
 wide and lasting influence for the advance-
 ment of true religion.
 "The decision of the court was against
 him, and he was to have a fourth trial
 at Syra, before the Criminal Court, the 22d
 of July, a court designed especially for the
 trial of felons. The two lawyers who had
 boldly defended him, and he thinks very con-
 scientiously, before the Areopagus, are
 to go with him to Syra, to plead his cause
 there. His defence has been so widely pub-
 lished in Greece, and is producing a happy
 influence on the public mind in favor of Dr.
 King. He says he has been told that the
 most distinguished lawyers of Athens, who
 were present at his trial, have expressed
 their opinion that there was no cause of ac-
 cusation against him; yet, he says, though
 he is to be tried by a jury, "what jury will
 have independence enough to declare me
 innocent, after the 'Holy Synod' has de-
 clared me guilty of blasphemy, and after
 three countesses (as they say) found cause
 of complaint against me?" At Syra, he
 says, his lawyers probably will not be the
 subject of his trial much more theologi-
 cally than they could before the Areopagus;
 for this tribunal is confined principally to
 the right application of law, but does not
 enter into the subject, to determine whether
 the person accused is guilty or not, of the
 charge brought against him.
 Dr. King seems to be not without appre-
 hension, as to what may befall him at Syra,
 where, if he should be imprisoned, he will
 be very much in the hands of his enemies,
 who might find it difficult to prevent
 him from making any more efforts to break
 the yoke of ecclesiastical tyranny in Greece.
 He says, the king's attorney informed him
 that should the decision of the court at Syra
 be against him, he would be immediately
 imprisoned in that place for months, or
 perhaps for years; but, as he was known
 for integrity, and there would be no appre-
 hension of his trying to escape; they would
 not be very severe with him; and he po-
 litely added that he would himself write
 to the authorities there to treat him kindly.

But Dr. King says the prospect of being
 shut up in a filthy Greek prison, crowded
 with felons covered with vermin, during
 the heat of August, is not very pleasant.
 Yet if such should be the result of the trial,
 he is confident that he who has sustained
 him through so many trials, will not forsake
 him there; and he should still have oppor-
 tunity, even there, to preach that Gospel
 for which he is now suffering persecution;
 and he trusts that God, in his wise pro-
 vidence, will eventually overrule this violent
 opposition to the truth, for the advancement
 of his kingdom.
 Dr. King mentions an expression of sym-
 pathy from a stranger, highly grateful to
 his heart—especially as it came when he
 was in circumstances peculiarly depressing.
 He says in a letter of May—I received a
 few days since, from an English gentleman
 at Malta, personally unknown to me, a pre-
 sent of a very nice coat, to wear in prison!
 I was much impressed, he says, with this
 token of love to the Saviour, manifested
 towards me, who am called to suffer for his
 cause, and for the truths of his holy word.
 The gentleman who sent this garment
 was FRANCIS BOYNTON, Esq., a man
 that should be given to the world in cap-
 ital.

A letter was also read Sabbath evening,
 from Rev. Mr. Powers, Missionary at Tre-
 bizon, respecting the persecution of the
 Armenians who have recently dissented
 from some of the superstitions of the Ar-
 menian Church, such as the confessional,
 the worshipping of images, and of the Vir-
 gin Mary, &c. It would seem pretty diffi-
 cult, after reading this statement, in addition
 to that of so many others already publish-
 ed, respecting these persecutions, together
 with the public denunciation of British pow-
 er for the relief and protection of the suf-
 ferers, so nobly exerted by Sir Stratford Cum-
 ington at Constantinople, and the British
 Consul at Trebizond, to question the fact,
 (as some pretend to do) that there has been
 any religious persecution in Turkey.
 Rev. Mr. Powers, under date of April
 30th, after giving a painful account of the
 many injuries and cruelties heaped upon
 the poor Armenians at Trebizond,
 where he is laboring, says—Finding, after
 three months, that these measures proved
 ineffectual for the redemption of their
 objects, they resolved on more stringent
 measures. They had for some time
 quired the Armenians who rejected the old
 superstitions, and adhered to the Bible
 only as the rule of faith, to sign a renuncia-
 tion of their errors, as they called them.
 A young man, he says, was called before
 the court, and on refusing to sign the pa-
 per, entered the tower of being bastinado-
 ed—the priest himself applying the ends
 of the rods with his own hand. After this
 was done, the young man was thrown into
 a miserable stable, the cold ground of which
 was saturated with water, and with his
 hands tied behind him, and his shoulders
 fastened to a beam over head, was com-
 pelled to stand on his bleeding feet all night.
 About two weeks after, two others were
 subjected to the bastinado, and thrown into
 the same prison. The British Consul, on
 being made acquainted with these proceed-
 ings, addressed a note to the Pacha, who
 not only thanked him for the information,
 but interfered for the relief of the sufferers.
 He said he was not, and could not

settle their religious difficulties; that within
 the church premises he could not be res-
 ponsible for them, but that elsewhere in
 the city they should not be molested.
 But even with this protection, the poor
 "Gosseliers," as they call themselves, are
 in trying circumstances, as few will be
 employing a person who is under ecclesiast-
 ical censure, and of course, as in the early
 days of Christianity, many are compelled
 to violate their consciences, or relinquish
 family connections and friends, and all
 worldly advantage, in obedience to what
 they believe to be the call of truth and duty.

The Learned Blacksmith in England.
 Elime Burrill thus commences his dis-
 course from England, through the columns
 of his Christian Citizen:
 "Here we are! The great heaven
 court, that seemed so like a crystallized
 eternity beneath the summer's sky, has
 had its turn in the effervescence of time
 and its return; and we are on this island
 world. We have scarcely adjusted our
 mind to this novel fact as yet. The ocean
 voyage seems now the shadow of a vision
 that flitted across a noon-day dream. And
 we feel beneath the foot a homestead, and
 that they tread it look and talk like Ameri-
 cans. They have American manners, and
 American hands, that feel warm to the
 touch; all American eyes, too, that speak
 back the sentiment of universal brotherhood
 and freedom, when uttered in the social
 circle or crowded assembly. Every thing
 is here, but one's birth-place and heart-
 born friends, to reproduce home. And I
 am at home in some of the best qualities
 of that sentiment, superadded to the daily
 novelty of new-made friendships. There
 is a most beneficent provision in man's so-
 cial nature, to overcome those when arriv-
 ing, in making friends, and in maintaining
 frequently you can make more of a stran-
 ger in a strange land, in an hour, than of a
 neighbor at home in a year.
 "This is the fourth of July. It is a glo-
 rious fourth for old England; for the worst
 enemy she ever had to contend with has
 been vanquished under the sword. The
 Corn Laws, links of iron despotism that
 fettered her feet and hands, have been
 burst asunder, like the green withers around
 Samson's limbs, by an organization of
 moral power which no age of reformation
 has ever known before. I have seen
 the saving of the world, and I have seen
 the ocean to repay my voyage across
 the sea. I have witnessed the triumphant
 entry of the great Anti-Corn Law League,
 fresh from the Waterloo of its bloodless
 glory. I have seen its leader laureled with
 the gratitude of a nation, and the blessings
 of millions ready to perish. Wonderful
 conquest! opening a new cycle of splendid
 victories for the race under the white ban-
 ner of Peace! Not a green thing that
 grew by the peasant's cot has been trodden
 down in violence through all its arid
 campaigns. Wonderful conquest! If all
 the swords that have been used in each
 of the human herd, and which would not
 have been won for man. From the
 hour when half a score of common men
 entered the field with no other strength or
 weapons than their faith in the right, to
 the moment when the shoutings of grace!
 grace! to the victory of their principles,
 went up from every corner of the land, not
 a poor man's ewe lamb had been taken
 away, nor a widow's hope, nor a widow's
 milk. I saw Cobden, the Conqueror, in
 the hour of his triumph. I saw tears of
 joy swell into the eyes of hundreds, and
 felt them in my own, at the news of this
 that mock-eyed man. Not a drop of blood,
 nor a tear of sorrow, had fallen in his en-
 deavor of conquest, to pale a leaf of the laurel
 around his brow. He stood up before the
 cheering multitude, in childlike simplicity
 of speech and spirit, and announced the
 warfare closed, the victory won. I shall
 never leave Scotland, and one I shall
 never essay to describe hereafter."

An Independent Bishop.
 A letter from Naples, dated July 7th, has
 the following intelligence of what may be
 called a *fatale puz* of an orator:
 "The honors paid here to the memory of
 the late Pope were marked by an incident
 which is much spoken of. The duty of de-
 livering the funeral oration had been confi-
 ded to Monsignor Laces, Bishop of Aversa,
 a man of great talent. The Nuncio had sent
 him word that the diplomatic corps was to
 be present, and had recommended him to
 avoid everything that could give offence,
 but being confined at the time to his bed by
 indisposition, the Nuncio had not ascertain-
 ed what the Bishop intended to say. The
 orator, after his exordium, which embraced
 the whole universe, exposed the plan of his
 address. He commenced with France, and
 spoke of the emotions to which she had
 been exposed; he deplored the scandal caused
 by the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the present king. Russia
 came next. He commenced by calling
 the Emperor the modern Tamerlane; stig-
 matized with great energy the presence of
 the *Edict of Fontenay* of the Abbe Cley-
 tel, and the errors of the Abbe Lamennais;
 and spoke of the support which, after so
 many trials, the Pope had found in the re-
 ligious sentiments of the country, and in the
 virtues and piety of the King. He then
 proceeded to speak of Prussia, and alluded
 to the persecution of the Bishop of Cologne;
 and, in the presence of the Minister of Prussia,
 he declared that the late king had been
 punished by God; he concluded, however,
 by a eulogium on the